ARTICLES
OF
ENQUIRY
Concerning
Matters Eccleſiaſtical.

EXHIBITED
To the Miniſters, Church-Wardens, and Side-Men of every Pariſh within the

Archdeaconry

OF

~~Hereford~~

In the VISITATION of the Reverend

Dr Wm Johnson Archdeacon &c.

Anno Domini 1691.

The Church-Wardens Oath.

YOU shall Swear truly and faithfully to Execute the Office of a Church-Warden within your Pariſh according to the beſt of your Skill and Knowledg; And alſo truly to Preſent all ſuch Things and Perſons, as to your Knowledg are Preſentable by the Laws Eccleſiaſtical of this Realm.

So help you God, &c.

The Side-Mens Oath.

YOU ſhall Swear that you will be Aſſiſtant to the Church-Wardens of your Pariſh in the due Execution of their Office, ſo far as you are bound by Law.

So help you God, &c.

ARTICLES

Of Enquiry within the

TITUL. I.

Concerning Churches and Chappels, with the Ornaments and Furniture thereunto belonging.

I. IS Your Parish Church or Chappel, with the Chancels, kept in good and sufficient Repair? Are the Roofs thereof well covered with Lead, Tile or Slate, the Windows well glazed, the Floors well paved, the Seats well fastned, repaired and conveniently placed, and all things so decently ordered, as becometh the House of God? How many Bells have you in your Church, Chappel or Steeple? Are the same whole, and in good order to ring, with the Wheels, Ropes, and other things thereunto belonging?

II. HATH the Steeple, or Tower, of your Church or Chappel, or any part thereof, been pulled down, or

any of the Lead, or Bells, formerly belonging thereunto, been imbezelled, sold or made away? In whose Hands or Custody doth the same, or any part thereof remain? Declare what you know or have heard therein.

III. IS there a Font or Stone, with a good Cover thereunto, standing in a convenient place towards the lower part of your Church, for the Administration of Baptism? And is there in your Chancel, a decent Communion-Table for the Administration of the Lord's Supper, with a Carpet of Silk, Stuff, or fine Woollen Cloth; and another Covering of white and pure Linnen, to spread thereupon? And have you a fair Communion-Cup or Chalice, with a cover of Silver, and one or more Flagons of Silver or Pewter, thereunto belonging?

VI. HAVE you in your said Church or Chappel, a convenient Seat, or Pew, for your Minister to read Divine Service in? A Pulpit, with a comely Cloth or Cushion for the same? A Bible of the last Translation, in a large Volume, and two Books of Common-Prayer, one for the Minister, and another for the Clerk (according to the last Act of Uniformity (1662.) both well and substantially Bound? Have you likewise the Book of Homilies set forth by Authority? A Book of Canons and Constitutions Ecclesiastical? And a printed Table of the Degrees wherein Marriage is prohibited? Have you also His Majesties Proclamation commanded to be Read yearly on the Sunday before the thirtieth day of January?

V. HAVE you a comely large Surplice for the Minister, to wear at all times of his publick Ministration in the

the Church, provided, and to be duly washed, at the Charge of the Parish?

VI. HAVE you a Register-Book of Parchment, wherein to Register the Names and Sur-Names of all such Persons as are Married, Christned, or Buried, within your Parish, together with the Names and Surnames of both the Parents of the Children so Christened, expressing the Day, Month, and Year of all such Christnings, Marriages, and Burials? And is the Transcript thereof yearly within one Month next after the 25 of March, brought into the Bishop's Register?

VII. HAVE you likewise another Book of Paper, wherein to Record the Names and Licences of all such Strangers as are admitted at any time to Preach in your Church or Chappel? As also a third Book, wherein to Write down the Church-Wardens Accounts, and such Sums of Money as have been collected within your Parish, upon any Briefs that have come unto it; together with a strong Chest, with Locks and Keys, wherein to keep the aforesaid Books, and all other the aforementioned Furniture in safe custody? And lastly, have you a Bier, and a black Herse-cloth for the Burial of the Dead?

TIT. II.

Concerning the Church-yard, the Houses, Glebe, and Tithes belonging to the Church.

I. IS your Church-yard sufficiently fenced with Walls, Rails or Pales? and decently kept from the annoyance of Swine, Horses, and other Cattel? Hath any Person

Person encroached upon the same, or made any Dow into it out of his own Ground or Habitation, without allowance from the Ordinary? How long since? By whom? And to whose use and benefit? Have any Trees growing in the Church-yard been cut down? by whom? and when?

II. IS the House of your Parson, Vicar, or Curate, (with all the Out-houses thereunto belonging) kept in good and sufficient Repair? Or, have any of the said Houses or Out-houses, been defaced or pulled down, without License from the Ordinary? And by whom? Hath any Person encroached upon any Garden, Yard or Close belonging to your Parsonage or Vicarage-house? Or cut up any Trees growing thereon? Or changed or removed the ancient Marks and Bounds of the same?

III. HAVE you a true and perfect Terrier of all the Tithes, Glebe-Lands, Gardens, Orchards, Tenements or Cottages, belonging to your Parsonage or Vicarage? As also a Note of such Pensions, Rate-Tithes, and Portions of Tithes, or other yearly Profits or Customs (either within, or without your Parish) as belong thereunto? Have any of the same been withheld from your Minister, and by whom, as you know or have heard?

IV. HAVE any of the ancient Glebe-Lands, belonging to your Parsonage or Vicarage, been taken away or alienated, by Lease, Sale or Exchange, without License from the Ordinary, and the free consent of the Incumbent? Have any Inclosures been made in the Parish, to the detriment of the Church?

TIT.

TIT. III.
Concerning Ministers.

I. IS your Minister a Priest or Deacon, Episcopally Ordained, according to the Laws of the Church of England?

II. IS he defamed or suspected to have obtained either his Benefice or Orders by any Simoniacal Compact?

III. HATH he been Legally Instituted and Inducted into his Benefice? And did he within two Months after his Induction, publickly in the Church upon some Sunday or Holyday, in the time of Divine Service, read the 39 Articles of the Church of England, established by Authority, and there publickly declare his Assent thereto?

IV. HATH he any other Ecclesiastical Benefice, Prebend or Dignity? Is he constantly Resident upon his Benefice among you? How many Weeks in any one Year hath he been absent from it, without urgent necessity?

V. HATH your Minister a Curate to assist him? Is the said Curate in Holy Orders, an able and discreet Person, and conformable to the Laws and Orders of the Church of England? Is he allowed by the Bishop to serve in your Church or Chappel? And doth he serve in any other Church beside? And what yearly Stipend doth your Minister allow him?

VI. DOTH you Parson, Vicar or Curate, in Reading the daily Morning and Evening Service, Administration of the holy Sacraments, Celebration of Marriage

riage, Churching of Women after Childbirth, Visitation of the Sick, Burial of the Dead, and pronouncing God's Commination against Impenitent Sinners, use the Form and Words prescribed in the Book of Common-Prayer, without any Addition, Omission or Alteration of the same? And doth he use all such Rites and Ceremonies in all Parts of Divine Service, as are appointed in the said Book?

VII. DOTH your Minister at the Reading or Celebrating any Divine Office in your Church or Chappel, wear the Surplice, together with such other Scholastical Habit, as is suitable to his Degree?

VIII. DOTH he observe the Holidays and Fasting-days, as also the Ember-Weeks, and the yearly Perambulation in Rogation-Week, as in the Common-Prayer-Book, or by the Ecclesiastical Canons, is appointed; giving notice to the Parishioners of every of the same in the Church in the time of Divine Service, upon the Sunday next before?

IX. HATH your Minister been Licensed to Preach by the Bishop, or either of the two Universities? If so, doth he then constantly (unless in case of Sickness, necessary absence, or other reasonable impediment) himself preach in your Church or Chappel, one Sermon every Sunday? Or, if he be not a Licensed Preacher, or being so Licensed be hindred by Sickness, or otherwise as aforesaid, doth he procure a Sermon to be so preached by some other Minister, being a Licensed Preacher? Or is one of the Homilies, set forth by Authority, there read by some Priest or Deacon, lawfully Ordained?

X. DOTH

X. DOTH your Minister diligently instruct the Youth of your Parish in the Church-Catechism? And doth he prepare and present them, being so instructed, to be Confirmed by the Bishop? And doth he endeavour to reclaim all Popish Recusants and other persons inhabiting within your Parish, to their bounden Duty, in obeying the Laws, and submitting to the Government?

XI. DOTH he neglect to visit the Sick, or delay the Baptism of any Infant that is in danger of Death? Is there any Child past Infancy; or other person of more Years, through your Ministers default, or otherwise, yet remaining unbaptized in your Parish? Doth he Baptize any without Godfathers and Godmothers, or admit either of the Parents to be Godfather or Godmother to their own Children? Or doth he Baptize any at home, except in case of imminent danger?

XII. DOTH your Minister celebrate the Sacrament of the Lord's Supper so often every year, that every Parishioner may receive thrice at the least? And doth he expel those that live scandalous Lives, or are guilty of any notorious Crime, and give an account thereof unto the Bishops?

XIII. DOTH he in his Sermons preach sound Doctrine, tending to the Edification of the People, in the Knowledg and Faith of Jesus Christ, and Obedience to God's Holy Commandments? Or hath he at any time (as you know or have heard) preached any False, Heretical, Seditious, or Schismatical Doctrine, thereby to seduce the People into Parties and Factions,

to the disturbance of the publick Peace and Unity, either of the Church or State?

XIV. HATH he presumed to marry any Persons in private Houses? Or such, as being under Age, have not the Consent of their Parents, or without the Banes first published on three Sundays or Holy-Days in the Church? Or at any other hours than between Eight and Twelve in the Morning, unless he had a License or Dispensation so to do?

XV. DOTH any Person preach in your Parish as a Lecturer? Hath he allowance from the Bishop for so doing? Doth he before his Lecture, read Divine Service, according to the Book of Common-Prayer? And is he in all Respects comformable to the Laws and Orders of the Church of England?

XVI. HATH your Minister taken upon him to appoint any publick or private Fasts, Prophecyings, or Exercises, not appointed by Authority?

XVI. IS your Parson, Vicar, Curate or Lecturer, a Man of sober, unblameable and exemplary Life? Doth he familiarly converse with ungodly, vicious and excommunicated Persons? Is he a Frequenter of Taverns, or Ale-houses? A common Gamester? A profane or obscene Jester? A Swearer, Railer, Scoffer or Quarreller? Doth he set Neighbours at Variance one with another; or encourage them to Suits and Contention? Is he noted to be an intemperate Drinker; or vehemently suspected of Incontinency with any Person, either within your Parish or without? Doth he wear his Hair of an immoderate or uncomely length? Is his Apparel grave and

and decent, both for Fashion and Colour, as the Canons of the Church require? Or is his Carriage and Conversation in any kind whatsoever disorderly and scandalous, and unbecoming a Minister of Jesus Christ?

TIT. IV.

Concerning the Parishioners.

I. IS there any Person in your Parish a known or reputed Papist, or that lieth under a common Fame, or vehement Suspicion of Adultery, Fornication or Incest? Are there any common Drunkards within your Parish, or common Swearers, or Blasphemers of God's Name, or any that are noted to be Railers, unclean or filthy Talkers, Sowers of Sedition, Faction, and Discord among their Neighbours?

II. DO any of your Parish upon the Sundays or Holidays follow their bodily and ordinary Labours; or permit their Servants so to do? Are any Shops kept open, or Wares sold? Or do any Vintners, Inn-keepers, or other Victualers, and Sellers of Bear or Ale, suffer any Persons to tipple or game in their Houses upon those days? And do you, sometimes during Divine Service and Sermon, look into their Houses, and present those Persons you there find Tippling, and also the Master or Mistress of the said Houses where they are found?

III. DOTH every Person reverently uncover his Head, and so continue all the time of Divine Service and Sermon in the Church? Do they all reverently kneel

at the Prayers, and stand up when the Creed and Gospel are Read, making due Reverence when the Name of our Lord JESUS is mentioned?

IV. ARE there any living in your Parish who have been unlawfully Married, within the Degrees prohibited? Or any that being lawfully Divorced, have Married again? Or any that being lawfully Married, and not separated or divorced by course of Law, do not cohabit together?

V. ARE there any belonging to your Parish who refuse to pay their Duty for Easter-Offerings to your Minister? Or any that refuse to contribute and pay the Rate Assessed upon them, for the Repair of your Church or Chappel, and for the providing of such Books, Furniture and Ornaments as be requisite for the performance of all Divine Offices there?

VI. ARE there any Wills or Testaments of Persons dead in your Parish, that be yet unproved? Or any Goods administred without a due Grant from the Ordinary? Did any dying in your Parish, or elsewhere, leave any Legacy to your Church or Chappel, or to the use of the Poor, or to any other pious or charitable Purposes? What were their Legacies, and how have they been bestowed; And if there be any Stock of Money left in your Parish for the benefit of the Poor, whether that be employed accordingly or not? And whether such Legacies or Stock for the benefit of the Poor be Registred in your Books?

VII. DO you know, or have you heard of any Patron, or other Person in your Parish, having the Presentation

sentation or Gift of any Ecclesiastical Benefice, who hath made gain thereof by presenting a Clerk or Minister to it upon any Bargain, either for Money or Pension, or Lease, Reserve of Tithes or Glebe, or any part thereof, or upon other Simoniacal Compact whatsoever?

VIII. IS there any Strife and Contention among any of your Parish for their Pews or Seats in your Church? Have any new Pews been erected in your Chancel, or in the Body of your Church or Chappel, without leave from the Ordinary?

TIT. V.

Concerning Parish-Clerks and Sextons.

I. HAVE you belonging to your Church or Chappelry, a Parish-Clerk, aged Twenty one Years at least? Is he of honest Life and Conversation, and sufficient or able to perform his Duty in Reading, Writing, and Singing? Is he chosen by your Minister, and doth he duly attend him in all Divine Services at the Church? Are his Wages duly paid unto him? or who with-holdeth the same from him?

II. DOTH he or your Sexton (if there be any such appointed in your Parish) diligently look to the Doors of your Church, that they be locked and opened at due time? And doth he keep your Church or Chappel clean from Dust, Cobwebs, and other Annoyance? Doth he toll or ring the Bells at the due accustomed Hours before the beginning of Divine Service, Morning and Evening, that the People may be warned to come unto the Church?

Church? And when any person is passing out of this Life, doth he upon notice given him thereof, toll a Bell, as hath been accustomed, that the Neighbours may thereby be warned to recommend the dying person to the Grace and Favour of God?

TIT. VI.

Concerning Hospitals, Schools, School-Masters, Physicians, Chirurgeons, and Midwives.

I. IS there any Hospital, Alms-house, or Free-School, founded in your Parish? Who was the Founder, or is now the Patron thereof? And what is the yearly Revenue, or Stipend belonging to the Governors or Masters of the same? Is the same ordered and governed in every respect as it ought to be? And are the Revenues thereof rightly employed, according to the Intention of the Founder, and of such Grants and Ordinances as have been made concerning the same?

II. DOTH any Man keep a publick or private School in your Parish, who is not allowed thereunto by the Bishop or his Chancellor? Doth your School-master teach his Scholars the Catechism of Religion set forth by Authority?

III. DOTH any Man in your Parish practise Physick or Chirurgery; or any Woman take upon her to exercise the Office of a Midwife, without Approbation and License from the Ordinary?

TIT.

TIT. VII.

Concerning Church-Wardens and Side-men.

I. ARE the Church-Wardens of your Parish yearly and duly chosen by the joynt Consent of the Minister and Parishioners; or one of them by your Minister, and the other by the Parishioners?

II. HAVE the former and last Church-Wardens given up their due Accompts to the Parish, and delivered up to the succeeding Church-Wardens the Moneys remaining in their Hands, together with all other things belonging to your Church or Chappel?

III. DO they suffer no Misbehaviour or Disorder to be done by Men, Women, Servants, or Children in your Church or Chappel? Are you careful that none of them sit, lean, or lay their Hats upon the Communion-Table? Do they permit no Minstrils, no Morrice Dancers, no Dogs, Hawks, or Hounds, to be brought or come into your Church to the disturbance of the Congregation?

IV. DO you against every Communion appointed in your Church or Chappel, provide a sufficient quantity of fine white Bread, and of good Wine, according to the number of Communicants?

V. DO you cause all Strangers that preach in your Church or Chappel, to subscribe their Names the same day in a Book provided for that purpose, together with the Names of the Bishop that Licensed them to Preach in this Diocess? And do you permit no other to preach?

VI. HAVE

VI. HAVE you (the Church-Wardens and Sidemen) been duly ſworn to preſent according to your beſt Skill and Knowledg, and have you taken ſufficient time to draw up your Preſentments, and therein conſulted with your Miniſter for his faithful Aſſiſtance?

FOR know you aſſuredly, That as the true diſcharging of your Office, is the chief means whereby publick Diſorders, Sins and Offences in your Pariſh may be reformed and puniſhed: So if you wilfully refuſe to preſent ſuch Crimes and Faults, as either you know to have been committed, or otherwiſe have heard of by publick Fame; That in ſuch Caſes, the [illegible] and his Officers are to proceed againſt you in their Eccleſiaſtical Courts, as in Caſes of wilful Omiſſion and Perjury.

Articles of Viſitation &c.

FINIS.